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Minor and the ancient world. Much that he says will be permanently valuable. Much of the remainder will have subordinate importance. A residuum is sure to be rejected.

The first half of the book is worth more than the last half. In the last half the commentary chapters are not as valuable as the others. The style is diffuse; repetitions are frequent; and there are long-expanded commonplaces. The book will be welcomed chiefly because it contains many items of interesting information and throws much light upon the environment of the early Asia Minor Christians.

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**The Teaching of the Gospel of John.** By REV. J. RITCHIE SMITH.  
Chicago: F. H. Revell Co., 1903. Pp. 406. \$1.50, net.

The purpose of this book is largely exegetical and expository, rather than critical. It exhibits and analyzes the materials of the gospel without making any explicit inquiry into their sources. On all critical questions the book is avowedly conservative, and uses few even of the most assured results of modern critical scholarship, though the author shows that he is not ignorant of these results.

Strictly speaking, the book is more (or, sometimes, less) than a theology of the gospel of John; for, in the first place, the author uses freely references from other parts of the Scripture, treating the whole Bible as though it were homogeneous throughout in its teaching; and, in the second place, he often develops topics on which the gospel gives little or no explicit instruction.

As a whole, the main topics—God, the Word, the Holy Spirit, sin, salvation, life, etc.—are well treated. The legitimacy of the author's constant use of the term "Logos" to designate Jesus, when the gospel uses it only in the introduction, may be questioned. Such a usage makes fundamental that which was only incidental in the thought of the writer. John evidently uses the term "Logos" only because it was more familiar to his readers, not because it conveyed more knowledge of the Savior than the terms "Jesus," "Lord," and "Christ." In discussing Jesus' attitude toward the Old Testament Scriptures, the author fails to distinguish between their fundamental principles and the specific commands in which these principles are embodied. Jesus always upheld the fundamental principles, though he often set aside the specific commands, e. g., respecting fasting, oaths, and clean and unclean meats. The author quite often takes refuge

under the term "mystery"—more often indeed, than the writer of the gospel does. A case in point is where the author tries to derive the full-fledged ecclesiastical doctrine of the Trinity from the simple statements of the gospel. And yet, incongruous as it may seem with his general attitude toward the whole Bible, he admits that in the Old Testament both the "Word" and the "Spirit" are represented rather as *attributes* or *powers* of God, than as *personalities*.

In general, it may be said of the book that there is much that is helpful in every chapter; while, in particular, the chapters on "Salvation" and "Life" are stimulating.

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**Faith and Knowledge: Sermons.** By REV. W. R. INGE, M.A. Edinburgh: T. & T. Clark; New York: Charles Scribner's Sons, 1904. Pp. viii+292. \$1.50, net.

Dr. Inge is fellow and tutor of Hertford College, Oxford, and examining chaplain to the bishop of Lichfield. The sermons and addresses in the present volume were delivered on various occasions and in various places, the greater number of them being university sermons preached at Oxford or Cambridge, or at Eton and Exeter Colleges. One was preached in Westminster Abbey, and still another, on Easter Sunday, in Athens.

In the main, the sermons are academic in tone, tending toward scholasticism, and moving in the atmosphere of the Anglican church and its assumptions. They disappoint the reader by an absence of intellectual virility and "grip," and a certain passionate enthusiasm which sweeps the interest of the reader into its current.

The volume bears the title *Faith and Knowledge*, the relation of the two ideas forming the main subject of several of the sermons. In the preface the author sets forth at some length his dissent from the *Wünsch-Philosophie* which is now so popular among Christian apologists. He "regrets the tendency to degrade the reflective reason to the position of a mere advocate retained by the will," and disagrees with the *dictum* of Lotze that we "strive to know only in order that we may learn what to do." He believes that this sort of pragmatism "lends itself too easily to a formal orthodoxy which is only at peace because it is no longer anywhere in contact with fact." This is an interesting counter-thesis to the general position of the Ritschlians, and in the final chapter of the book, upon "Liberal Catholicism," it is taken up by the author somewhat more fully. But one